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DEDICATED 4
TO THE
CANDID and PIous of every Denomination.

QUOTATIONS

FROM

K DR. NEWTON'S DISSERTATIONS

ON

The Prophecies,

WHICH

HAVE REMARKABLY BEEN FULFILLED, AND AT THIS TIME
ARE FULFILLING

IN THE WORLD;

WITH

SOME HUMBLE REMARKS

RESPECTING

THE LATTER DAYS;

OR, THE

APPROACH OF THE EXPECTED MILLENNIUM;

SUPPOSED TO COMMENCE

AT THE EXPIRATION OF SIX THOUSAND YEARS FROM
THE CREATION OF THE EARTH.

AND

OBSERVATIONS

ON

The Benefit of the Press, &c.

BY MRS. ALICE WILLIAMS,
LATE MISS WITTS.

"We, according to his promise, look for new heavens and a new
"earth, wherein dwelleth righteousness." 2 Pet. iii ch. 13 v.

"And I saw a new heaven and a new earth; for the first
"heaven and the first earth were passed away, and there
"was no more sea." Rev. xxi ch. 1 v.

London:

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PERI CATTEDRA

1878.

Cattedra di Teologia dogmatica

GEOTATONIS

1878.

DR. NERONI: DISCUSSIONES

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DISCUSSIONES

1878.

mento della cattedra di teologia dogmatica della

Universita di Roma.

DISCUSSIONES

1878.

MENTO DELLA CATTEDRA DI TELOGIA DOGMATICA

DELLA UNIVERSITA DI ROMA.

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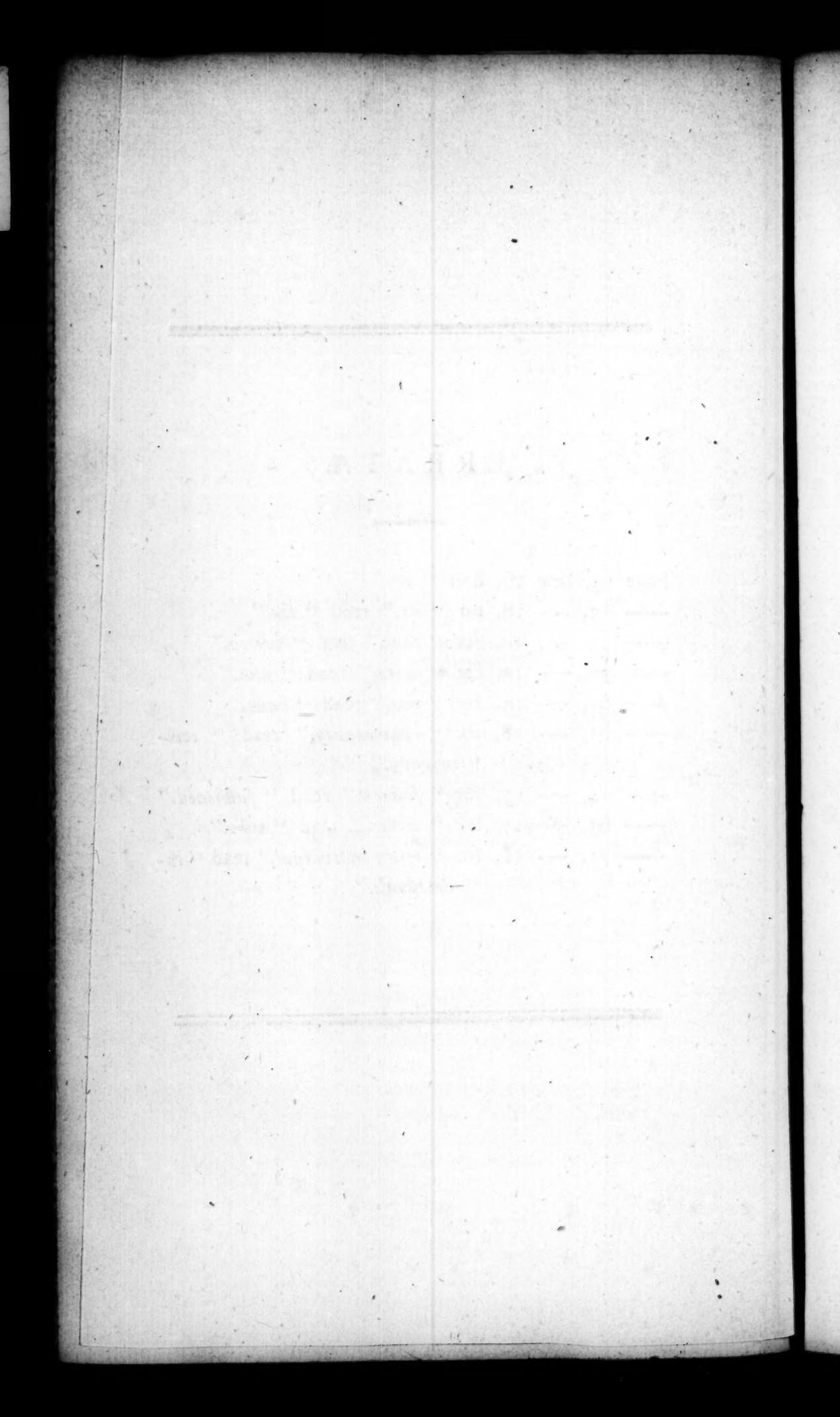
DELLA UNIVERSITA DI ROMA.

DISCUSSIONES

1878.

E R R A T A.

- Page 3, line 16, dele "its."
— 3, — 18, for "its," read "the."
— 5, — 13, for "that," read "which."
— 58, — 12, for "were," read "was."
— 61, — 14, for "has," read "have."
— 61, — 18, for "commonality," read "com-
" monality."
— 64, — 7, for "fashion," read "fashioned."
— 65, — 17, for "which," read "who."
— 71, — 16, for "every individual," read "in-
" dividuals."
-



E R R A T A.

- Page 6, line 6, for "at the head of a vast country,"
read "king of a vast country."
- 7, — 6, after the word Christ, read, "imploring the aid of his holy Spirit."
- 33, — 17, for "Hapxn," read "Hapxṇ."
- 33, — 20, for "Nus," or "Vus," read "nus,"
or "vus."
- 70, — 4, for "come," read "comes."
- 72, last line, for "of this," read "in this."
-

第三章 亂世

CANDID READER;

FOR I will suppose you a person of so benign a spirit—be your rank in life high or low, or the happy mediocrity, that when you know the author of this little pamphlet is an individual in obscurity, who in the morning of life read much, and in the meridian bustled more, and who is now, after the heat of the day, quietly seated, looking back on a toilsome journey past with an over-fatigued mind, and little left to wish for, but an easy transition from time to eternity ;—when you know this,

B

you

you can hardly conceive such a being to have any seditious motives in writing, especially when sacred writ is the guide, or to possess an unquiet spirit, who seeks only for peace, till the veil shall be drawn aside, that discovers a more glorious scene of existence—but at this epoch of the world, when a sort of internal evidence of the truths of prophecy, now accomplishing, fills the mind, it may not be improper to indulge the ideas excited by the reviewal of the sacred writings—and here let me pause with admiration at the volumes before me, the production of Dr. Newton, a man of profound erudition, of unwearied assiduity, of a clear head and an honest heart, desirous of opening the page of instruction to every humble and less enlightened mind, that without such a guide might not have discovered the chain of Providence, by the chain of events, foretold by the various prophecies, from the creation

creation of our globe, to the present moment—
—the great, the good Dr. Newton is no
more—I mean no more a mortal—but
joining with “the souls of those who were
“slain for the word of God, and for the
“testimony which they held;”* if my
sentiments are now novel, let it be remem-
bered, that *that* wise and pious man has
been my guide, the enlightener of my in-
ferior faculties, and to his learning I am
indebted for that conviction of prophetic
truths, my more limited education denied
my attaining the knowledge of, without
such a luminary.

True christianity is penetrating the re-
mote parts of the globe, its pageantry and
false principles so long an insult to the
understanding exploded, its highest object
of superstition gradually fading, and ac-
cording to prediction will, like the *tower*

* Newton on Prophecies. Vol. III. page 277.

of *Babel* be cast down, and the recollection only of the idol remind weak mortals how vain is the assumption of power not delegated by the Almighty, “whose service is perfect freedom,” whose best altar is the pure heart, who hath held out to the sons of men but one object of veneration, imitation, love, and gratitude, till the consummation of all things shall arrive, and allow the speculative mind to indulge the idea, that the period may not be far off, when true religion, purity of manners, and a more simple mode of life may unite the whole world, and in some measure restore that paradisiacal state so long foretold, before the restitution of all things shall take place.

O ! ye inhabitants of the earth, can ye see the scenes, the important changes on the theatre of the world, without viewing them in something more than a political light ?

—Can

—Can revolutions take place in vast kingdoms, and like a whirlwind sweep away all papal tyranny, without the hand of God?—Shall kingdoms rise against kingdoms, and nation against nation, as foretold, but to accomplish some great event?—Shall the God of nature allow such monstrous deeds, such deluges of human blood, merely that empires may rise and fall?—No! let the wise and the pious stand still and consider, let them drop the sympathetic tear, at the recollection of souls hurried into those undiscovered regions, that in vain, while mortals we endeavour to explore; and let us be awake to the tenderest feelings of humanity, when we lament the fate of poor Lewis the sixteenth, for as a man warped from infancy by false principles we pitied him, and as a man accustomed to undue homage paid a human creature in a despotic power, we could not but commiserate his feelings; for he
had

had fallen from what he was taught to think human glory, and let every intelligent man inquire how far the mind, not highly gifted, must have suffered, from a degradation, as he supposed, in the link of society—when on the contrary, Lewis the sixteenth, at the head of a vast country throwing off the trammels of Rome, would have been glorious in future ages, and his family in the bosom of his people—but alas! a popish education admits not of this heaven born freedom of sentiment; and why should any one have the arrogance to suppose his intellects could have broken through the cloud of superstition, or seen the glimpse of day, when the mind was in darkness—let us indulge the hope, that his spirit, now free from imperfection and misapprehension of divine truths, is joining with angels and glorified spirits in adoring that incomprehensible *Trinity* presumptuous mortals, on earth, in vain pretend

tend to define, and still more presumptuously dare to pronounce damnation on those, who with humility as becomes animated dust, ("for dust thou art," says the Almighty) approach God only through Christ, and acknowledge no other guide but his plain and undefiled doctrine.

The inspired writings have been long, too long neglected—their importance will as the world improves be seen and acknowledged by all wise, studious, and contemplative persons—it is (a good man observes) the long despised bible which will be found the only luminary that can throw light upon the mass of human learning.

Sir Isaac Newton says, "amongst the interpreters of the last age, there is scarce one of note who hath not made some discovery worth knowing."* "It

" is

* Vol. III. page 8.

" is little encouragement to this kind of
 " study, to reflect that two of the most
 " learned men of their times, Mr. Mede
 " and Mr. Daubuz, the one died a fellow of
 " a college, and the other a vicar in York-
 " shire. Mr. Mede, as we read in the me-
 " moirs of his life, was so modest, that
 " he wished for nothing more than a do-
 " native or sinecure to be added to his
 " fellowship, but even this he could not
 " obtain ; but however, let us proceed,—
 " blessed is he that readeth, and they that
 " hear the words of this prophecy and keep
 " those things that are written therein."*

To these valuable volumes I refer my reader, only begging leave to quote some parts that appear to me to point plainly to the now actual fulfilment relative to these days. Dr. Newton observes, " notwithstanding the general current in her favour (meaning the church of Rome)

" the

“ the tide shall turn against her; and
“ the hands which helped to raise her,
“ shall also pull her down. The ten
“ horns shall hate her, that is, by a com-
“ mon figure of the whole for a part,
“ some of the ten kings, for others shall
“ bewail and lament for her, and shall
“ fight and perish in the cause of the
“ beast. Some of the kings who former-
“ ly loved her, grown sensible of her ex-
“ orbitant exactions and oppressions, shall
“ hate her, shall strip, and expose and
“ plunder her, and utterly consume her
“ with fire. Rome therefore will finally
“ be destroyed by some of the princes
“ who are reformed, or shall be reformed
“ from popery; and as the kings of France
“ have contributed greatly to her ad-
“ vancement, it is not impossible, nor im-
“ probable, that some time or other they
“ may also be the principal authors of
“ her destruction. France hath already

" shewn some tendency towards a refor-
 " mation, and therefore may appear more
 " likely to effect such a revolution.—
 " Such a revolution may reasonably be
 " expected, because this infatuation of po-
 " pish princes is *permitted* by divine pro-
 " vidence only for a certain period, *until*
 " *the words of God shall be fulfilled*, and
 " particularly the words of the prophet
 " Daniel.— *They shall be given into his*
 " *hand, until a time, and times, and the*
 " *dividing of time:* But, then, as it im-
 " mediately follows, *the judgement shall*
 " *fit, and they shall take away his domi-*
 " *nion to consume, and to destroy it unto*
 " *the end.** It is upon the seventh, or
 " last head of the beast that the horns
 " are seen growing together, that is upon
 " the Roman empire, in its seventh or
 " last form of government; and they are
 " not like the *beads successive*, but contem-

" porary

* Vol. III. page 308.

" porary kingdoms. These have one mind
 " and shall give their power and strength
 " unto the beast; which is easily understood
 " and applied to the princes and states in
 " communion with the church of Rome.
 " However they may differ in other re-
 " spects, yet they agree in submitting
 " implicitly to the authority of the Ro-
 " man church, and in defending its rights
 " and prerogatives against all opposers:
 " These shall make war with the Lamb, and
 " the Lamb shall overcome them; they per-
 " secute the true church of Christ, but
 " the true church shall in the end pre-
 " vail and triumph over them; which
 " particulars have been fulfilled in part
 " already, and will be more fully accom-
 " plished hereafter.* The fall of Rome,"
 in the latter days, "is delineated as of a-
 " nother Babylon, and it is declared, that
 " she shall be destroyed by fire, and her

* Vol. III. page 306.

" destruction shall be a complete and total
 " destruction such as hath never yet been
 " the fate of Rome, some of the princes
 " who were once of her communion shall
 " hate her as much as they loved her,
 " and burn her with fire.—It is further
 " intimated, that Rome shall be swallow-
 " ed up by a subterraneous fire, shall
 " sink like a great mill stone in the sea,
 " and her smoke shall rise up for ever and
 " for ever, and the foil and situation of
 " Rome and the neighbouring countries,
 " greatly favour such a supposition, as
 " St. John saith, *she spiritually is called*
 " *Sodom*, and she shall resemble Sodom
 " in her punishment as well as in her
 " crimes—after the subversion of the
 " capital city the beast and the false pro-
 " phet, the powers civil and ecclesiasti-
 " cal, with those who still adhere to
 " their party, shall make one effort more,
 " but it shall prove as weak and vain as
 " it

“ it is impious;*” but let it be remarked,
 that this *total* destruction of Rome is not;
 according to prophecy, as I apprehend,
 supposed to take place ‘till very near the
 expiration of the 6000th year of the world,
 when, according to Dr. Newton, one great
 event follows another very rapidly, after
 which quickly comes the expected mille-
 nium. “ A tradition hath prevailed amongst
 “ the Jews, that the destruction of Rome
 “ and the redemption of Israel shall fall
 “ out about the same time.

“ When these great events shall come
 “ to pass, of which we collect from the
 “ prophecies, this to be the proper order;
 “ the protestant witnesses shall be greatly
 “ exalted, and the 1260 years of their
 “ prophesying in sackcloth, and the tyran-
 “ ny of the beasts shall end together,
 “ the conversion and restoration of the
 “ Jews

* Vol. III. page 404.

“ Jews succeed, then follows the *ruin* of
 “ the Othman Empire, and then the *total*
 “ destruction of Rome and Anti-christ.*

“ There are instances of prophecies, of
 “ prophecies delivered about 3000 years
 “ ago, and yet as we see fulfilling in
 “ the world at this very time; and what
 “ stronger proofs can we desire of the
 “ divine legation of Moses? How these
 “ instances may effect others I know not,
 “ but for myself, I must acknowledge,
 “ they not only convince but amaze and
 “ astonish me beyond expression. They
 “ are truely as Moses foretold they would
 “ be, *a sign and a wonder for ever.*†

“ If to the prophecies you add the
 “ miracles so salutary and beneficial, so
 “ publicly wrought, and so credibly attes-
 “ ted above any other matters of fact what-
 “ ever,

* Vol. III. page 408. † Vol. I. page 199.

“ ever, by those who were eye witnesses
“ of them, and sealed the truth of their
“ testimony with their blood; if to these
“ external confirmations you add likewise
“ the internal excellence of christianity,
“ the goodness of the doctrine itself, so
“ moral, so perfect, so divine, and the
“ purity and perfection of its motives
“ and sanctions, above any other system
“ of morality or religion in the world;
“ if you seriously consider and compare
“ all these things together, it is almost
“ impossible not to feel conviction, and to
“ cry out as Thomas did after handling
“ our Saviour, *My Lord, and my God!*
“ This is only one argument out of many,
“ that there must be a divine revelation,
“ if there is any truth in prophecy; and
“ there must be truth in prophecy, as
“ we have shown in several instances, and
“ might shew in several more, if there is
“ any dependance upon the testimony of
“ others,

“ others, or upon our own senses, uppon
 “ what we read in books, or what we see
 “ in the world.

“ Men are sometimes apt to think,
 “ that if they could but see a miracle
 “ wrought in favour of religion, they would
 “ readily resign all their scruples, believe
 “ without doubt, and obey without re-
 “ serve. The very thing you desire, you
 “ have, you have the greatest and most
 “ striking of miracles in the series of
 “ scripture—prophecies accomplished;
 “ accomplished, as we see, in the present
 “ state of almost all nations; the Africans,
 “ the Egyptians, the Arabians, the Turks,
 “ the Jews, the Papists, the Protestants,
 “ Niniveh, Babylon, Tyre, the seven
 “ churches of Asia, Jerusalem, and Rome.
 “ And this is not a transient miracle, cea-
 “ sing almost as soon as performed; but
 “ is permanent and protracted through
 “ the

" the course of many generations. It is
 " not a miracle delivered only upon the
 " report of others, but is subject to your
 " own inspection and examination. It is
 " not a miracle exhibited only before a
 " certain number of witnesses, but is open
 " to the observation and contemplation of
 " all mankind ; and after so many ages, is
 " still growing, still improving to future
 " ages. What stronger miracle therefore
 " can you require for your conviction ? or
 " what will avail, if this be found inef-
 " fectual ? Alas ! if you reject the evi-
 " dence of prophecy, neither would you
 " be persuaded though one should rise
 " from the dead. What can be plainer ?
 " You see, or may see, with your own
 " eyes, the scripture prophecies accom-
 " plished : and if the scripture prophecies
 " are accomplished, the scripture must be
 " the word of God ; and if the scripture
 " is the word of God, the Christian reli-

" gion must be true.* The book (of
 " prophecy) being of this importance and
 " authority, a solemn adjuration is added
 " by Christ himself, that no man presume
 " to add any thing to it, or take away any
 " thing from it : *For I testify unto every*
 " *man that heareth the words of the pro-*
 " *phecy of this book, if any man shall add*
 " *unto these things, God shall add unto him*
 " *the plagues that are written in this book :*
 " *And if any man shall take away from the*
 " *words of the book of this prophecy, God*
 " *shall take away his part out of the book of*
 " *life, and out of the holy city, and from the*
 " *things which are written in this book.*
 " Which ought to be seriously considered
 " by all visionaries and enthusiasts on the
 " one hand, who boast their own inventions
 " as divine relations ; and by all sceptics
 " and infidels on the other, who deprecate
 " the value and authority of these predi-
 cations.

" tions. *He who testifieth these things saith,*
 " surely I come quickly: he not only at-
 " testeth them to be true, but will also
 " come speedily to accomplish them: to
 " which St. John answers, and in him
 " the whole church, Amen: Even so:
 " Come, Lord Jesus."*

What my cotemporary English protestant subjects may feel at this awful period, when the prophecies are accomplishing, I know not, nor does it become me to dictate to the great or the wise, or to enter into debates so perplexed as politics—but, perhaps, if they would condescend to read Dr. Newton on the Prophecies on *the latter days*, they will pause at least, and thank God that our happy nation led the way to reformation in religion; while France, though a great and powerful people, bent the knee to Baal, and suffered the faculties

both of mind and body to be restrained. Great Britain was the mother of liberty, the nurse of the virtues of our wise and hardy forefathers, who burst the chains that fettered their free-born souls, and introduced, after a gloomy night of superstition, a glorious day to their posterity!— Sacred, for ever sacred be the truths they died to defend!—Rejoice, O inhabitants of my native land, that the prophecies respecting the kingdoms that are to fall in supporting papal tyranny, belong not to you who have shaken off the yoke—weigh not the balance of power—the scales are in the hands of Omnipotence, who hath said to the proud wave, “ Thus far, and no further”—let Britain be the kingdom of God and his church, without spot, worshipping in primæval purity; and it shall be like “ *the tree of life guarded by the sword of the Almighty*”—if, like the sun, you stand still, while the jarring nations,

nations, like the planetary system, move round you, they dare not approach to hurt you—Your rays first illumined their dark orbs—you are the object of their veneration ; and when these violent convulsions are over, you, who have been the leading star to the constellation that may arise, will be acknowledged as the most glorious, and your friendship sought by all.—And here permit me, without the imputation of flattery, which my soul despises, and from which my happy removal from the great and the conspicuous exempts me, added to my fondness for the lowly walks of privacy, preventing my wishing to abandon the sweets of friendship and sincere society, for any thing wealth or grandeur can bestow, for “ they increase a man’s cares, if he is wise ; if a fool, they are sure to increase his vices ;” let me be permitted, in sincerity, whatever may be the politics of the kingdom, to excite my fellow-

fellow-subjects, humble as I am, to speak of our King, and to feel that affection for his person which a pious, moral man, particularly claims; who, amidst the allurements of a court, has externally in public, as well as virtuously in private, glorified his God—his patronage of sacred music shews a heart tuned to the praises of his Maker. Could my wish avail, his days would be protracted to the last thread of human life, and not till then be called to join the heavenly choir.

Every English heart pays a tribute of praise to the Queen, but let Solomon speak her eulogium: the King “ hath found a “ virtuous woman; her price is far above “ rubies; the heart of her husband doth “ safely trust in her: favor is deceitful, “ and beauty is vain; but a woman that “ feareth the Lord, she shall be praised.”

And

And now, in the presence of the Being to whom we are all accountable, suffer me to intreat my fellow mortals to pity any misapprehension of divine truths they may discern in my sentiments, and have the candour to believe I am at least a Christian without guile, and wish only to offer my mite from an affection to England, where first I not only breathed, but had my faculties enlarged by instruction from the pure stream of unadulterated Christianity, and was taught, almost before I could comprehend, to reverence the constitution of England, and the present family on the throne.

Perhaps the divines who sit in high places may not be *offended at this awful period*, if a well meaning Christian beseeches them to invigorate their poorer brethren, (who, like the younger branches of a family, seem to require *nourishment* and *countenance*)

countenance from the elder) by a more than common assiduity to guard the protestant church, and not let the vigilant priests of Rome, by their gaudy attractions, shame the followers of the humble Jesus.

I beg to be understood when, as a *protestant*, I wish our clergy to be the watchful guardians of the reformed church ; I mean, as a *Christian*, to speak and to feel that respect for the good laity, and the unassuming leaders of the Romish church, their merits deserve ; many, indeed, are ornaments, *in their way*, to their profession ; and some that I have the happiness to be particularly known to, are not only amiable devout, but so pleasing in their families, so charitable and benign in their deportment to their inferiors, that I have thought, when I have been on some visits, that delicacy forbids me to name, “ I could abide with you always.”—Surely, then,

then, these differences in opinion respecting religious matters, shall not hinder the union of the good of every denomination in that state of existence, where error, as well as sorrow shall cease.

It is something remarkable, that human politics seem to unite with religious truths, respecting events taking place as foretold; for an intelligent person, I accidentally met with, informed me he had some time past seen a manuscript, the copy of a letter from Marshal Saxe, to the Empress of Russia, pointing out as a prediction, the certainty of her ruining the Ottoman Power, if politically she pursued such and such methods, till she gained possession of Ocza-kow; this letter he said, it is supposed, encouraged the attempt, and has hitherto succeeded, and in all human probability will be completed to the destruction of the Mahometan Power, and paving the way

for the Jews to settle in their own land, in the *latter* days, when they shall be *called in*. The person who saw this paper, was and is a stranger to me even in name, consequently his veracity I cannot ascertain, but he appeared a modest, sensible man, and assured me there was not any pecuniary offer I could make, that could obtain me the perusal of that paper, though he knew the person who possessed it.

“ The power of Russia is growing daily; and it is a current tradition among the common people in Turkey, that their empire shall one time or other be destroyed by the Russians.*

“ About the time of the fall of the Othman Empire, and of the Christian Anti-christ, the Jews shall turn to

“ the

* Newton, Vol. II. page 205.

" the Lord, and be restored unto their
" own land.*

" Sobriety and modesty are required in
" the interpretation of all prophecies, and
" especially in the explication of things
" yet future. Only thus much it may
" be proper to premise, that haying seen
" so many of the prophecies fulfilled, you
" have the less reason to doubt of the
" completion of those which are to fol-
" low.

" At this present time we are living
" under the *sixth trumpet*, and the *second woe*, the Othman Empire is still sub-
" fisting, the beast is still reigning, and
" there are protestant witnesses still pro-
" phesying in sackcloth; and this *sixth trumpet* and *second woe*, must end be-
" fore the *seventh trumpet* can sound or the

" *third woe* be poured out, which is
 " to fall upon the kingdom of the beast.
 " But before the end of *the second woe*,
 " it should seem that the papists will
 " make a great and successful effort against
 " the protestant religion. When the
 " witnesses shall have nearly finished their
 " testimony, that is, towards the conclusion
 " of their 1260 years, *the beast shall make*
 " war against them, and shall overcome
 " them. They shall lie oppressed, and
 " dead as it were, to the great joy and
 " triumph of their enemies; but they
 " shall rise again after three years and a
 " half, and the protestant religion shall
 " become more glorious than ever, with
 " a considerable diminution of the papal
 " authority. According to the method
 " and order wherein St. John hath ar-
 " ranged these events, they must hap-
 " pen before the end of *the second woe*,
 " or the fall of the Othman Empire;
 " Ezekiel

" Ezekiel and Daniel have given some
 " intimations that the Othman Empire
 " shall be overthrown, in opposing the
 " settlement of Israel in their own land,
 " in the latter days. In the conclusion of
 " the book of Daniel, there are also some
 " intimations, that the religion of Mo-
 " hammed shall prevail in the East, for
 " as long a period of time as the tyran-
 " ny of the little horn in the West.—
 " very remarkable too it is, that Mo-
 " hammed first contrived his imposture in
 " the year 606, the very same year where-
 " in the tyrant Phocas made a grant of
 " the supremacy to the Pope; and this
 " might incline one to think, that the
 " 1260 years of the reign of Anti-christ,
 " are to be dated from this time. But
 " though they might rise together, yet
 " they were not fully established together.
 " The authority of Mohammed might
 " be fully established in the seventh cen-

" tury,

" tury, but that of the Pope; was not
 " so, till the eighth century, and there-
 " fore, as the one was established some-
 " what sooner, so it may also be sub-
 " verted somewhat sooner than the other.
 " The Pope, indeed, was established *su-*
 " *preme* in spirituals, in the seventh cen-
 " tury, but he became not a temporal
 " *born* or *beast*, till the eighth century.*

" Here we cannot but observe, that
 " the very same period of time is prefix-
 " ed for its continuance, both by Daniel
 " and St. John. Wonderful is the con-
 " sent and harmony between these in-
 " spired writers, as in other circumstances
 " of the prophecy, so particularly in this.†

" To fix the time exactly when these
 " 1260 years begin, and consequently
 " when they will end, is a matter of
 " some

* Vol. III. page 400.

† Vol. III. page 395.

“ some niceness and difficulty ; and per-
 “haps we must see their conclusion,
 “ before we can precisely ascertain their
 “ beginning.*

“ What appears to me most probable,
 “ is, that it is to be dated from the
 “ year 727, when (as Sigonius says)
 “ *Rome and the Roman dukedom came from*
 “ *the Greeks, to the Roman pontiff.* Hereby
 “ he became in some measure a *horn*, or
 “ temporal prince, though his power was
 “ not fully established till some years
 “ afterwards : and before he was a *horn*
 “ at all, he could not answer the cha-
 “ racter of the *little horn*. If then the
 “ beginning of the 1260 years of the
 “ reign of Anti-christ, is to be dated from
 “ the year 727, their end will fall near
 “ the year 2000 after Christ ; and at the
 “ end of the 6000th year of the world,

“ accor-

" according to a very early tradition of
 " the Jews and Christians, and even of
 " Heathens, great changes and revolu-
 " tions, are expected both in the natural
 " and in the moral world, *and there re-*
 " *maineth*, according to the words of St.
 " Paul, *a Sabbathism*, or holy rest to the
 " people of God."*

All writers I believe agree, that 1260 years is about the limited period of the reign of Anti-christ, but some suppose the commencement to have taken place from 606, when the Pope received the title of universal and supreme bishop.

" Mention having been made of the
 " number of the beast, or the number of his
 " name, (for they are both the same)
 " the prophet proceeds to inform us what
 " that number is, leaving us from the
 " number

" number to collect the name, here is
 " wisdom. Let him that hath understand-
 " ing count the number of the beast. It
 " is not therefore a vain and ridiculous
 " attempt, to search into this mystery,
 " but on the contrary, is recommend-
 " ed to us, upon the authority of an
 " apostle. For it is the number of a man;
 " it is a method of numbering practised
 " among men; as the measure of man
 " is such a measure as men commonly
 " make use of in measuring. It was a
 " method practised among the ancients,
 " to denote names by numbers; as the
 " name of *Thouth*, or the Egyptian Mer-
 " cury, was signified by the number
 " 1218; the name of Jupiter, as *Hapxn*,
 " or the beginning of things, by the
 " number 717; and the name of the
 " Sun as *Nus*, or *Vus*, the author of
 " rain, by the number 608; St. Bar-
 " nabas, the companion of St. Paul, in

" his epistle, discovers in like manner,
 " the name of Jesus crucified, in the
 " number 318; and other instances might
 " be produced, if there was occasion:—
 " it hath been the usual method in all
 " God's dispensations, for the holy spirit
 " to accommodate his expressions to the
 " customs, fashions, and manners of the
 " several ages. Since then, this art and
 " mystery of numbers, was so much
 " used among the ancients, it is less
 " wonderful that the beast, also, should
 " have his number; *and his number is,*
 " *six hundred and sixty-six.* Here only the
 " number is specified, and from the num-
 " ber we must, as well as we can, col-
 " lect the name—several names, possibly
 " might be cited, which contain this
 " number; but it is evident that it must
 " be some Greek or Hebrew name, and
 " with the name, also, the other qualities
 " and properties of the beast, must all agree.

" The

" The name alone will not constitute an
 " agreement, all other particulars must
 " be perfectly applicable, and the name
 " almost must comprehend the precise
 " number of 666. No name appears more
 " proper and suitable, than that famous
 " one, mentioned by Irenæus, who lived
 " not long after St. John's time, and
 " was the disciple of Polycarp, the dis-
 " ciple of John. He saith, that, the
 " name Lateinos contains the number
 " 666, and it is very likely, because the
 " last kingdom is so called, for they are
 " Latins who now reign; but in this
 " we will not glory, that is as it be-
 " comes a modest and pious man, in
 " a point of such difficulty; he will not
 " be too confident of his explication.—
 " Lateinos, with *ei*, is the true ortho-
 " graphy, as the Greeks wrote the long
 " *i* of the Latins, and as the Latins
 " themselves wrote in former times.—

" No objection, therefore, can be drawn
 " from the spelling of the name, and the
 " thing agrees to admiration. For after
 " the division of the empire, the Greeks
 " and other Orientalists, called the peo-
 " ple of the western church, or church
 " of Rome, Latins ; and, as Dr. Henry
 " Moore expresseth it, they latinize in
 " every thing ; mass, prayers, hymns, li-
 " tanies, canons, decretals, bulls are con-
 " ceived in Latin. The papal council
 " speak Latin, women themselves pray in
 " Latin, nor is the scripture read in any
 " other language under popery, than Latin.
 " Wherefore the council of Trent com-
 " manded the vulgar Latin to be the only
 " authentic version. Nor do their doctors
 " doubt to prefer it to the Hebrew and
 " Greek text itself, which was written
 " by the Prophets and Apostles. In short,
 " all things are Latin ; the Pope having
 " communicated his language to the peo-

" ple

" ple under his dominion, as the mark
 " and character of his empire ; they them-
 " selves, indeed, chuse rather to be call-
 " ed Romans, and more absurdly still,
 " Roman Catholics ; and probably the
 " Apostle, as he hath made use of some
 " Hebrew names in this book, as Abad-
 " den and Armageddon, so might in
 " this place, allude to the name in the
 " Hebrew language. Now Romuth is
 " the Hebrew name for the Roman beast,
 " or Roman kingdom ; and this word, as
 " well as the former word, Lateinos,
 " contains the just and exact number of
 " 666. It is really surprizing, that there
 " should be such a fatal coincidence in
 " both names, in both languages. Mr.
 " Pyle asserts, and I believe he may assert
 " very truly, that no other word in any
 " language whatever, can be found to ex-
 " press both the same number and the
 " same

"same thing."* Dr. Newton, did not live to see this day, when some persons have remarked, that the name of Ludovicus, the late King of France, is expressed by the following numbers.

L	50
u	5
d	500
o	0
v	5
i	1
c	100
u	5
s	0

666

If the calculation made respecting the duration of this globe, be in its present state I thought worthy of the attention of
the

* Newton, Vol. III. page

the learned—two thousand years before the law—two thousand years under the law—and two thousand years from the birth of Christ, seems to be the fixed period when its dissolution, or restitution, and the millenium, or first resurrection shall take place, according to the prophecies, this awful change is rapidly advancing. It is curious to remark, that the duration of the world, as above, was the tradition of the house of Elias, who lived 200 years, or thereabout, before Christ, and the tradition might, perhaps, be derived from Elias, “ the doctrine of the millenium was generally believed in the three first and purest ages ; and this belief, as the learned Dodwell hath justly observed, was one principal cause of the fortitude of the primitive Christians ; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection ;

" rection;"* has a proof of the fact, of
 the fortitude of these martyrs, Newton
 informs us, that, " William Sawtre, parish
 priest of St. Osith, in London, had
 the honour of being the first who was
 burnt for heresy in England, which
 was done in the reign of Henry the
 fourth, at the beginning of this cen-
 tury. A few years afterwards, Thomas
 Badby was convicted of heresy, and
 ordered also to be burnt, in Smithfield.
 Henry Prince of Wales, was present
 at his execution; and the poor man
 shewing very sensible signs of the tor-
 ment he endured, the Prince out of
 compassion, commanded the fire to be
 removed, and promised him pardon, and
 a pension for life, provided he would
 retract his errors. But Badby being
 come to himself, resolutely rejected this
 offer; he chose rather to die with a
 " good,

* Vol. III. page 341.

" good, than live with an evil conscience;
 " and so the fire was kindled again, and
 " he was consumed to ashes. In the next
 " reign, Sir John Oldcastle, Baron of
 " Cobham, was prosecuted for being the
 " principal patron and abettor of the
 " Lollards. Being examined before the
 " Archbishop of Canterbury, he declared
 " against transubstantiation, penances, the
 " worshipping of the cross, the power of
 " the keys; and asserted, that the Pope
 " was Anti-christ, and the head of that
 " body, the Bishops were the members,
 " and the Friars the hinder parts of the
 " anti-christian society. He was therefore
 " pronounced a heretic convict, and de-
 " livered over to the secular power;
 " but before the day fixed for his exe-
 " cution, he escaped out of prison; and
 " being charged, by his enemies, with
 " endeavouring to make an insurrection,
 " he was out-lawed for high treason;
 " and

“ and being taken afterwards, he was
“ hanged as a traitor, and burnt hang-
“ ing as a heretic, being the first noble-
“ man, in England, who suffered death
“ for the cause of religion. It was a
“ great blot and stain of Henry the Vth’s
“ reign and character, that while he was
“ carrying the glory of the English arms
“ abroad, he was still persecuting the poor
“ Lollards at home. But notwithstanding
“ these persecutions, and the severest laws
“ and proclamations against them, their
“ numbers still increased, and not only
“ among the people, but even in par-
“ liament, not only in England, but even
“ in foreign countries, and especially in
“ Bohemia: for there John Hus and
“ Jerome of Prague having received Wick-
“ liff’s books, advanced and propagated
“ the same doctrines, for which they were
“ both condemned to the flames, and
“ suffered death with the most heroic
“ fortitude.

" fortitude. It was a most unjust sentence, contrary to all faith, and the solemn engagements of a safe conduct, and drew after it the most fatal consequences; for out of their ashes, a civil war was kindled, the Bohemians revolted against the Emperor, and maintained, and defended their opinion by arms as well as by arguments."*

" One instance is more particularly worthy of our attention, Jeronimo Savonarola, was a Dominican, celebrated in all Italy, and especially in Florence, for the great purity and strictness of his life and doctrine. He preached freely against the vices of the age, the luxury, avarice, and debauchery of the Roman clergy in general, and the tyranny and wickedness, in particular of Pope Alexander VI. and his son, Cæsar Borgia.

" In his discourses, sermons, and writings,
 " he pressed the necessity of holding a
 " general council, and of making a ge-
 " neral reformation ; and he wrote par-
 " ticularly a treatise, intitled, *The lamenta-*
 " *tion of the spouse of Christ, against*
 " *false Apostles* ; or, an exhortation to the
 " faithful, that they would pray unto the
 " Lord for the renovation of the Church.
 " But what was the fruit, and con-
 " sequence of all his pious zeal ? He
 " was excommunicated, he was impri-
 " soned, he was tortured, he was burnt ;
 " which he suffered with all possible con-
 " stancy, on the 23d of May, 1498, and
 " in the forty-sixth year of his age.*"

" But who can make any computation,
 " or even frame any conception of the
 " numbers of pious christians, who have
 " fallen a sacrifice to the bigotry and
 " cruelty

* Vol. III. page 194.

" cruelty of Rome? — Mede, upon
 " the place, hath observed, from good
 " authority, that in the war with the
 " Albigenses and Waldenses, there perish-
 " ed of these poor creatures, in France
 " alone, *a million.* From the first insti-
 " tution of the Jesuits to the year 1480,
 " that is little more than thirty years,
 " nine hundred thousand orthodox christians
 " were slain. In the Netherlands alone,
 " the Duke of Alva, boasted, that within
 " a few years, he had dispatched to the
 " amount of *thirty-six thousand* souls, and
 " those all by the hand of the common ex-
 " ecutioner. In the space of scarce thirty
 " years, the inquisition destroyed, by va-
 " rious kinds of tortures, *a hundred and*
 " *fifty thousand christians,**

" Pope Martin V. in his bull set out
 " after the council of Constance, com-
 " mands,

* Vol. III. page 299.

" mands, that they permit not the heretics
" to have houses in their districts, or
" enter into contracts, or carry on com-
" merce, or enjoy the comforts of huma-
" nity with christians. In this respect,
" as Mede observes, the false prophet
" spake as the dragon; for the dragon,
" Diocletian, published a like edict, that no
" one should sell, or administer any thing
" to the christians, unless they had first
" burnt incense to the gods, as Bede
" also rehearseth, in the hymn of Justin
" Martyr; they had not the power of
" buying or selling any thing, nor were
" they allowed the liberty of drawing
" water itself, before they had offered
" incense to detestable idols. Popish ex-
" communications are therefore like hea-
" then persecutions, and how large a
" share the corrupted clergy, and espe-
" cially the Monks of the former, and the
" Jesuits of the later times, have had
" in

“ in framing and enforcing such cruel
 “ interdicts, and in reducing all orders
 “ and degrees to so servile a state of
 “ subjection, no man of the least read-
 “ ing, can want to be informed.”*

Dr. Newton adds, in confirmation of the usurped power of Rome, “ Have the bishops of Rome extended their authority and jurisdiction over several countries and nations? Have they usurped a supremacy over all other bishops? Have they partly by menaces, and partly by flatteries, obtained an entire ascendancy over christian princes, so as to have them zealous members of their communion, blindly devoted to their interest, and ready upon all occasions to fight their battles? It is nothing more than what was foretold by the prophets.†

“ We

* Vol. III. page 374. † Vol. III. page 374.

" We have seen the prophecies remarkably fulfilled in their success, and we shall see them as remarkably fulfilled too in their destruction. The power of the Pope, is nothing near so great now, as it was some ages ago: it received its death wound at the reformation, of which it might languish for a time, but will never entirely recover, though its last struggles and efforts, like those of a dying monster, may be terrible, and dangerous."*

Newton observes, in further confirmation of the prophecies, the Jews " though they be so dispersed, yet they should not be totally destroyed, but still subsist as a distinct people, as Moses had before foretold. *And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor*

" abhor them, to destroy them utterly, and
 " to break my covenant with them. The
 " Jewish nation, like the bush of Moses,
 " hath been always burning, but is never
 " consumed. And what a marvellous
 " thing it is, that after so many wars,
 " battles, and sieges, after so many fires,
 " famines, and pestilences, after so many
 " rebellions, massacres, and persecutions,
 " after so many years of captivity, slavery,
 " and misery, they are not *destroyed utterly* ;
 " and though scattered among all people,
 " yet subsist as a distinct people by them-
 " selves ! Where is any thing comparable
 " to this to be found in all the histories,
 " and in all the nations under the sun ! *
 " And how remarkable is the prediction,
 " that *They should serve other gods, wood*
 " *and stone* : and again ; *They should serve*
 " *other gods, which neither they nor their*
 " *fathers had known, even wood and stone.*

H

" And

“ And is it not too common for the Jews,
“ in popish countries, to comply with the
“ idolatrous worship of the church of
“ Rome, and to bow down to stocks and
“ stones, rather than their effects should
“ be seized and confiscated ? Here, again,
“ we must cite the author who hath most
“ studied, and hath best written, their
“ modern history, and whom we have
“ had occasion to quote several times :
“ ‘ The Spanish and Portugal inquisitions,’
“ saith he, ‘ reduce them to the dilemma
“ of being either hypocrites, or burnt.
“ The number of these dissemblers is
“ very considerable ; and it ought not to
“ be concluded that there are no Jews in
“ Spain or Portugal, because they are not
“ known ; they are so much the more
“ dangerous, for not only being very nu-
“ merous, but confounded with the eccl-
“ esastics, and entering into all ecclesiasti-
“ cal dignities.’ In another place, he
“ faith

" faith, ' The most surprising thing is,
 " that this religion spreads from genera-
 " tion to generation, and still subsists in
 " the persons of dissemlers in a remote
 " posterity. In vain the great lords of
 " Spain make alliances, change their names,
 " and take ancient escutcheons, they are still
 " known to be of Jewish race, and Jews
 " themselves. The convents of monks and
 " nuns are full of them. Most of the canons,
 " inquisitors, and bishops, proceed from this
 " nation. This is enough to make the
 " people and clergy of this country trem-
 " ble, since such sort of churchmen can
 " only profane the sacraments, and want
 " intention in consecrating the host they
 " adore.' In the mean time, Orobio,
 " who relates the fact, knew these dissem-
 " blers. He was one of them himself,
 " and bent the knee before the sacrament.
 " Moreover, he brings proofs of his asser-
 " tion, in maintaining, that there are in

" the synagogue of Amsterdam, brothers
 " and sisters, and near relations to good
 " families of Spain and Portugal ; and
 " even Franciscan monks, Dominicians,
 " and Jesuits, who come to do penance,
 " and make amends for the crime they
 " have committed in dissembling."*

Dr. Newton continues : " You have
 heard of the two greatest men whom
 this country, or perhaps the world ever
 produced, the Lord Bacon, and Sir
 Isaac Newton ; the one wishing for a
 history of the several prophecies of scrip-
 ture compared with the events, the
 other writing observations upon the pro-
 phecies of Daniel and the Apocalyps of
 St. John ; and the testimony of two
 such (not to mention others) is enough
 to weigh down the authority of all the
 infidels who ever lived. There is nothing
 inconsistent

“ inconsistent in science and religion, but
 “ a great philosopher may be a good
 “ Christian. True philosophy is indeed
 “ the handmaid to true religion ; and the
 “ knowledge of the works of nature will
 “ lead one to the knowledge of the God
 “ of nature. *The invisible things of him*
 “ *being clearly seen by the things which are*
 “ *made ; even his eternal power and godhead.*
 “ They are only minute philosophers who
 “ are sceptics and unbelievers. Smatter-
 “ ers in science, they are but smatterers
 “ in religion. Whereas, the most emi-
 “ nent philosophers, those who have done
 “ honour to the nation, done honour to
 “ human nature itself, have also been
 “ believers, and defenders of revelation ;
 “ have studied scripture as well as nature,
 “ have followed God in his word as well
 “ as in his works, and have even made
 “ comments on several parts of holy writ :
 “ So just and true is the observation of

“ the

“ the Lord Bacon, one of the illustrious
 “ persons here intended. ‘ A little phi-
 “ losophy inclineth man’s mind to atheism,
 “ but depth in philosophy bringeth men’s
 “ minds about to religion.’*

“ You see what standing monuments
 “ the Jews are every where of divine
 “ vengeance for their infidelity ; and be-
 “ ware, therefore, of the like crime,
 “ lest the like punishment should follow ;
 “ for if God spared not the natural
 “ branches, take heed lest he also spare not
 “ thee. Our infidelity would be worse
 “ even than that of the Jews, for they
 “ receive and own the prophecies, but do
 “ not see and acknowledge their comple-
 “ tion in Jesus ; whereas, our modern
 “ infidels reject both the prophecy and
 “ completion together—But what strange
 “ disingenuity must it be, when there is
 “ all

* Vol. II. page 20.

" all the evidence that history can afford
 " for the prophecy, and, in many cases,
 " even ocular demonstration for the com-
 " pletion, to be still obstinate and unbe-
 " lieving."

If prophecies in what we call sacred writ be treated as fables, then the scripture is not true, and the fabric of Christianity falls with it, and our earth becomes again a chaos—a miserable void, without a rock for the weary soul to rest on—more cheerless than the benighted traveller, who stands still till the dawn of day—but to the benighted soul no glimpse of eternal morning—a fathomless abyſs before him. After the fatigues of a dreary day, a hard task-master may call him to an account: for where is the human being that, by the lot of nature, toils not either with the head or hands, or is by depravity, through idleness, a slave to passions, the worst of all masters?—

masters?—if such be the state of humān nature, how cruel must be the Author who opens no comfort to support the languid in their journey, or emanation of divine favour to enable them to meet his awful presence at the moment of death; that moment to the Christian is the day of resurrection; and the benign influence of a Saviour, who felt as a man, softens the awful presence of the Deity.—Delightful idea to the trembling soul, on the verge of eternity, to be received by the meek and merciful Jesus, as perfect through his merits, and conveyed to the realms of bliss! But on a subject beyond comprehension let us be silent; for if we feel astonished at the relation astronomers give us of the surprising *blaze of day* the *planet Mercury* enjoys, the sun's light being supposed almost seven times as great as at our earth.—How inadequate must be our highest conception

conception of the glories of the *sun of righteousness.*

The blessings arising to the world from a display of God's goodness on the prophecies, induced the learned Newton to be so copious on the subject—to render dear and sacred the purity of its doctrines, and to keep the protestant world on its continual guard against the invasions of poverty.

England, happy in a constitution formed by our venerable ancestors, when they burst the chains of papal tyranny, and governed by a king descended from predecessors whom we revere, whose example of piety has endeared him to all ranks and descriptions of people, hath only to lament those abuses vice and luxury cannot fail to introduce into the best formed human constitution, after a series of years,

when the modes of life, and the manners of men change—a reform, therefore, of those abuses, when they arrive to any height, seems as natural as to repair a decaying habitation, and can only strengthen the body politic, without injuring the foundation.

But here I stop, the subject of politics being too perplexed for me, ^{and} a dangerous sea, upon which I dare not trust my little bark—The sacred truth of prophecies were first before me, I feel the conviction of their accomplishment; and though not an adequate judge, I hope my well-meant endeavours to lead the reader to *inspiration* in sacred writ, or the Dissertations on the Prophecies, by Dr. Newton, will amply recompence them for any misconstructions of mine. Yet, though not a politician, as a friend to society, I cannot avoid feeling the blessing of the free communication
of

of minds, through the advantage of the press—but as I mean not to flatter—for what possess we that we have not received? I will not boast beyond bounds even of a luminary (for the highly gifted are but the more accountable, and, like all others, to be judged from what they *do*, not what they *know*) so I will speak humbly of Mr. Erskine, whose brilliant ideas, united with the integrity of his heart, has put it out of the power of much abler pens than mine to say any thing more than has been said by him on the subject of the *press*—that guard—that sacred guard to the pure, untainted doctrine of Christianity—by which the poor and the humble may address the rich, the gaudy, and the powerful unbeliever, and bring him to acknowledge, “that he almost wishes to be a “Christian.”—The true patriot, in obscurity, who dare not, such is the etiquette of life, knock at the great man’s door,

may, by means of the press, diffuse his philanthropic sentiments, and transmit the sacred records and charter of liberty to future generations, who might, such is the fate of kingdoms as well as families, sink into wretchedness, after a series of years, if the speculative mind was not encouraged to open the book of truth and nature to the eyes of the mentally blind—but if the mind is checked in its progress in its pursuit of truths beneficial to society, whether religious or civil, by fears and apprehensions of the reception the communication may meet with by the higher powers, nothing good or manly can be produced in such an age—even a Newton might have been in danger, under such restrictions, from explaining the page of eternal life—mental servitude and depravity must be the consequence, and the minds of the highly gifted brought into the bondage of the dull, or be scourged as a bright boy

boy is at school by a blundering pedagogue, for having superior parts, which he calls eccentric.—But here I have been led to say more than I intended on this subject, after Mr. Erskine's eloquence and judgement in the cause, who has pointed out the law as a proper corrector for the licentious and indecent—May every heart that belongs to the association for the freedom of the press, glow with patriotic zeal for his king, the constitution of his country, and the liberty of the press !

Some common-place pamphlets, addressed to John Bull, &c. has really astonished me; supposing it impossible that persons in power, of education and talents, should really be serious in imagining, that even the commonality of England could conceive so Don Quixote an idea, as levelling all ranks.—I have never met with any who labour for their food (and I take pleasure

in

in tracing human feelings in every garb) who wish for more than the enjoyment of the gifts of Providence, bestowed with a liberal hand, as the fruit of their labour—perhaps the indolent attendants on the great, who saunter out the meridian of their lives in luxury and parade, for the gratification of vanity, may secretly wish to be transplanted into the seats of their lords ; but the wise and the good, in the happy mediocrity of life, contemplate the harmony and order established by Providence, not only on our earth, but through the universe—and the lowest degree of information shews them, from the arrangement of the celestial bodies, that though “ one star differeth from another in glory,” yet all must be possessed of as full emanation of the divine favour as they are capable of enjoying. To carry our thoughts still higher, we are told of angels and archangels, yet all, no doubt, are equally satisfied

tisfied with their amplitude of bliss—but this acquiescence and delight, arising from the equality of happiness in angelic natures, supposes a degree of perfection man has not attained to. The different ranks in life would be truly harmonious, and as beautiful as the most complete fabric, were nature to be their guide ; did the heads consider the limbs to be made for their use, and not abuse—were the heads calm and considerate, reflecting, that from their cultivation the inferior parts would move with order and decorum—the beauty of the structure would be complete—the people would look up with admiration, as the Persians did to the Sun, and the benign influence of example would warm them into virtue. But when the order of nature is reversed, and evil is called good, and good evil—when the charms of the creation pass unnoticed, and the highly favoured with sublunary blessings forget the

many

many talents committed to their care for the benefit of society ; when they waste their days in the dull pursuit of luxuries, in great cities, and leave their beautiful habitations in the country deserted, which the neglected villagers might surround, and make gay by agriculture ; old fashion, hospitality, thrown aside, and matrons and wives give place to painted courtezans from abroad, or their humble imitators at home ; can the honest Briton wish less than to see these disgraceful sons of their fore-fathers dividing their estate with the younger branches of their family, it is to be hoped more worthy, that they may have the less power to influence by example—The baneful effect of such a conduct pervades all ranks—decency flies when the rage of imitation takes place—young women of virtue look with envy on the allurements and dress of kept women—they sigh in private, to think, that the day is past,
when

when beauty, in its native simplicity, charms no more, and in order to be conspicuous, run into such extravagances of dress and manners, that levels all ranks; and I may add, fashion levels *all ages*.— Such arts deform the creature God has made beautiful—we depart too much from nature, to be lovely either in person or mind—it is a contradiction to say, any thing is lovely that is not good—to a man of true taste, there is no enchantment in beauty, where an exalted soul does not animate the eyes and illumine the features.

When we see old women tottering on the brink of eternity, with hair silvered over by time, which demand respect, dressed with all the luxuriancy of a depraved taste—when we see the innocent bloom of fifteen, and the modest cheerful eye and air of innocence, giving

place to art and coquetry, we cannot but lament, that the charms of nature are lost, that the matron withers like the rose, but does not like that flower, retain its fragrance after it is decayed,— neither can the bud of beauty expect a full bloom, that is exposed too early to an inclement sky.

The same may be said of men—the evil seems to flow from the neglect of a proper education, which ought to inspire both sexes with a contempt for every thing that is not virtuous, good, and wise in every rank of life; but let us hope according to the idea of some writers, (for though fanciful, still it may be pleasing) that human nature is advancing in virtue, and in consequence to the restoration of that mental happiness, which was the portion of the first blest inhabitants of primæval purity, and it is possible,

possible, may again be possessed by the sons of men. Alas ! how have the social affections, the enjoyments of domestic life, the delights of rural ease, and even the comforts of men of business, in thronged cities, been invaded by false taste, and the minds of the multitude led captive by fashion, while the fascinated train scarce stop to consider by what magic they have been attracted into the whirlpool, where so many have been lost to themselves, to the best purposes of human life, and to the natural truly elegant enjoyment of it.

How languid and insipid do some of the votaries of pleasure appear at superb entertainments of every kind, not to speak of the pain occasioned by some contending passion, some mortified vanity, from which the simple scenes of life exempt

the admirers of nature. How cheerful is the happy family, who understand the *art* of living (which fortune alone cannot give) who take the evening walk, and indulge meditation, before they sink into the soft repose that the fatigued minds of the voluptuous are strangers to.

May we not also suppose, if the world grows more virtuous, enfeebling arts will give place to the more useful, more manly, and truly ornamental—that universal philanthropy will prevail, that friendship will be sacred, that the painful restraints on sincerity, in what is called polite life, will be done away; and that persons will cease to seek the society of those whom they despise, or what is worse, defame in absence,—that the honest mind need not blush at the deviation from the manners of the

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unfeeling, or dread the imputation of singularity, by not attempting to impose upon the world by false appearances. Let minds of sensibility say what pain they have suffered, in a world of vain conceit, how often their best hopes have been deceived, their fairest prospects frustrated by adepts in dissimulation, and their characters perhaps misrepresented ; for as Dr. Newton observes, all men of any note have two characters, but for their comfort, be it recollected, that the only perfect, the only pure, was accused of being a friend to publicans and sinners ; and no doubt this *man of sorrow*, who recommended that our light should shine before men, that we might glorify our Father which is in heaven, felt the deepest *grief* at the imputation of *guilt*, by an uncharitable multitude, whose sickness of soul he came to heal ; and shall a *frail* being, a *man of sin* expect more mercy,

mercy, shall he be depressed by contumacy,
or elevated by applause,

" All praise is foreign, but of true desert,

" Plays round the head, but come not to the heart."

So likewise is defamation *foreign* if not deserved, and can leave no sting where the mind is prepared to be corrected, if faulty, by a kind parent, who would not wish a child pampered till it is grown too old, or too obstinate to be led into the paths of peace. To conclude, that happiness may be advancing, and righteousness " cover the earth," let every soul of every nation be open to fraternal feelings, as beings (to the Deity, not comparatively more than insects) inhabiting the same orb, governed by the same law of nature, subject to the like frailties, like sufferings, and what is infinitely dear, enjoying the love of the spirit of the universe

universe alike, whether white or black, of every name and every nation ordained to be made happy *in the end* by the one perfect offering for sin; let us therefore open our hearts, as God hath opened his book of compassion to our view, and receive every individual as a brother; let the stream of affection flow like many rivers till it unites in one vast ocean, and all distinction is lost; thus may the restitution of the harmony of nature be brought about by natural means, as some writers have supposed possible, but which is a curious and not necessary enquiry, in the present day; it being only needful for every individual to endeavour as much as possible to be *pure* in heart, that they may *see God*: may the Being without beginning, the Alpha and Omega, (or by whatever name the sons of mortality address Infinite Perfection) behold the inhabitants of our orb with compassion, and like a tender

tender father heal the disorders of his family on earth, who as idle children are quarrelling for trifles—for power, for dignity, for the disposition of particular spots of *the earth*, the *glory* of governing, which can alone be attained by imitation of the divine attributes, Justice, Mercy, and Truth —how these are best administered, is far beyond my depth; but says an elegant author, “ if the return of mankind to “ virtue and simplicity of life, will in “ due time be accelerated by the wise “ directions of princes, in harmony with “ their people, and falling in piously with “ the designs of the great Superintendant “ above, this points out a propriety of “ conduct to christians, who believe the “ holy writings, which predict the re-“ demption, and the means of affecting “ .” This wise conduct, I conceive to be a due acquiescence, by all ranks and orders of people of this our *protestant* kingdom,

kingdom, to the mode of government adopted by our wise forefathers, by which king and people seem to be connected by the nearest and dearest ties; the first placed as the common father to guard a large family committed to his care, ever if possible assisted by the wisest and best advisers, in unison with the voice of a free people, all contributing to the general good. The people thus rendered harmonious, should be grateful, respectful, and affectionate to the head who wears, if he be a good man, a crown of thorns, from his anxiety for the public safety, and such are the anxieties attending on royalty, that I should imagine no wise man would voluntarily encircle his brow with so painful a bandage. The people therefore should render the task of a good king easy, who in return, like a faithful shepherd, should feed his flock, and after a due cultivation of the morals and happiness

ness of the lower ranks, enable them liberally to partake of the *manna* that falls from heaven, which they have a right to gather most plenteously, as they labour hard to taste the sweets.

I feel a timidity, I never experienced in the presence of any human being, in offering to public view this little pamphlet, the eye of the critic must be closed, according to the law of nature, and the hand that now expresses the dictates of the heart, will soon, very soon, it is *more* than probable, become with the frail body, of which it is a member, no longer an instrument of either good or evil, but the conscious spirit shall never cease to be sensible of the use or abuse of the talent, or talents committed to its care, and if only *one* be given, and it should be abused by hypocrisy and insincerity, or want of humility, respecting religious truths, how great

great must be the condemnation before the spirit of *truth*, of *purity*, and *true wisdom*—but that spirit, all indulgent to mortality, will accept the offerings of the dust he has animated to adore him, and if it should err, or be unequal (*as it must be*) to the task of fathoming *boundless wisdom*, accept the wish of the humble to speak his praise.—Surely then, fellow mortals will not be more severe, but weigh with tenderness the intent, and let the piety of the design excuse the want of capacity, or of knowledge.

And I hope fellow mortals, of every denomination, will join and be animated with the divine ejaculation of *our church*, and unite with the members of it, in saying, “ With angels and archangels “ and all the company of heaven, we “ laud and magnify thy glorious Name, “ evermore praising Thee, and saying,

" HOLY ! HOLY ! HOLY ! Lord God
 " of Hosts, Heaven and Earth are full
 " of Thy glory. Glory be to Thee,
 " Lord, most high, Amen."



FINIS.

views to wisdom which, though I had
 imagined to be in my power, now seem
 to be out of my reach. I have
 however, by the help of a few
 friends, got a good deal of information
 concerning the subject, and
 I hope to be able to give you
 some account of it in my next
 number. I will, however, say
 this much, that the
 present state of the
 world is such that
 we must be
 very careful
 in our
 political
 movements.
 I hope
 to have
 more
 to say
 on
 this
 subject
 in
 my
 next
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